ON THE HOLY PROPHET MUHAMMAD

Peace and blessings be upon him

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MUHAMMAD, PEACE BE UPON HIM, is the last and the seal of all the prophets. All the others were sent to particular people at a certain time, but the Beloved of Allah, the best of all creation, was sent as God's mercy upon the universe, as the prophet of all humanity until the end of time, and afterwards in the Hereafter. His prophethood preceded the creation of Adam, the first man and the first prophet, for he himself said:

> I was a prophet when Adam was between water and clay. (Bukhari)

God created the Light of Muhammad, his soul, as His first creation. He created all and everything from the Light of Muhammad. Thus the essence of all prophethood was always present in his first-created soul, but he declared his prophethood in the body at the age of forty. It is wrong to think that he became a prophet at the age of forty.

His Miracles

Since miracles are not ordinary but supernatural, God has given them to prophets to convince ordinary people of their superiority. For Prophet Salih, God made a camel from a block of stone. For Prophet Abraham, He made the fire into which Nimrod threw him turn into a

fragrant rose garden. He made the staff of Prophet Moses turn into a dragon as he cast it to the ground, and made sweet water pour from twelve corners of a rock to quench the thirst of his people. God made iron soft for Prophet David, and from it he molded armor to wear against his enemies; He placed mountains and birds under his orders, and they sang the praises of God with him. He made the *jinn*, birds, beasts, and winds obedient to Prophet Solomon, and taught him their language, so that he could command the wind to carry him a month's distance in a day. His Lord caused Jesus to give life to a bird made out of clay, to make the blind see, to cure leprosy, and to revive the dead.

Just as John the Baptist and Christ had done before him, the Prophet Muhammad spoke as soon as he was born. He made prostration, and people heard him begging his Lord: "O my people, O my people, Lord save my people!" and then he said: "I bear witness there is no god but God and that I am the Messenger of God." By the permission of God he split the full moon in half to convince the faithless in Mecca—but in vain. Trees and rocks spoke and saluted him, and bore witness to his prophethood. When on many occasions there was no water to drink and wash, water poured from between his blessed fingers, enough to quench the thirst of hundreds of his people.

But the greatest of all miracles was the Prophet Muhammad's Night Journey to meet his Lord. He went in an awakened state, in the company of the archangel Gabriel, from the Holy Mosque in Mecca to the Aqsa Mosque in Jerusalem. There he led the souls of all the prophets in prayer before traversing the seven heavens and passing the Lotus Tree that marks the furthest limit of

creation. Passing beyond, he met his Lord in a realm that no other human being or angel has ever entered. He spoke ninety thousand words with God. Then he returned to this world. The bed he had left was still warm, and a leaf he had brushed on arising was still moving.

No one before ever saw God in life, nor will anyone else but our Prophet ever see Him. Although it is promised to the faithful in Paradise to see God as clearly as the full moon, only God knows if it is with the eyes in the head that we shall see, or with the eyes of the heart.

Yet a greater miracle even than this was the Holy Qur'an, the word of God, which came from the blessed lips of the Holy Prophet. No one before its revelation, and no one until the end of time, could write a single verse equaling its meaning and beauty. Its meaning is so deep and vast that if all the oceans were ink and all the heavens were paper, and all of them were employed in writing out its mysteries, they would be exhausted before the meaning of the Qur'an was exhausted. All knowledge of the visible and invisible realms, of the world and Hereafter, of things past and things to come, all the cures for all human ills are in it. And it is constant: not a word or a letter has changed since its revelation, nor will it change until the end of time.

It is an obligation upon everyone to accept the prophethood of Muhammad, God's peace and blessings be upon him, and also to know about his life.

His Birth

Muhammad, peace and blessings be upon him, was a human being who came into this world through a father, 'Abdullah, and a mother, Aminah. He was born in the city

of Mecca in Arabia, during the earlier hours of the forenoon on a Monday, the twelveth of Rabi' ul-Awwal in the Year of the Elephant (570AD), fifty-two days after the armies of Abrahah, who had intended to destroy the Ka'bah with his elephants, were defeated.

He was from the family of Bani Hashim of the tribe of Quraysh, and a descendant of Prophet Ishmael, the son of Prophet Abraham, through the tribe of Bani Kinanah. He grew up as an orphan. His father died before he was born and his mother died when he was a young child. Thus instead of calling on his parents when he was in need, he called upon his Lord.

He was unlettered. He never had a man as a teacher, yet he was the wisest of men, for he had the Lord as his teacher.

His Spiritual Status

Allah Most High, in His mercy, sent His Beloved as a mercy upon the universe. Muhammad, peace and blessings be upon him, was the one whose soul was Allah's first creation, created from the Light of Allah, as he himself confirmed, saying to us:

> The first creation that Allah created was the light of your prophet from His Light.
>
> (Bayhaqi)

> And he was the first of all prophets as he said: I was a prophet when Adam was between water and clay.
>
> (Bukhari)

He was also the last of all prophets, as he said:

> I was the first of prophets in creation, and the last of them in Resurrection.

Such is the one about whom Allah says,

> *Certainly a messenger has come to you from among yourselves, grievous to him is your falling into distress, most solicitous for you, merciful to the believers...*
>
> (Surah Tawbah, 128)

May Allah inspire our hearts with the love of our Master above anything else we love, for he said:

> As long as you do not love me more than anything else, your faith is not complete.
>
> (Bukhari)

We must realize that to love is not within our will, nor can we be forced to love. But one can wish to love someone, and it helps to know the person whom one wishes to love.

His Nature

His physical appearance. He was neither tall and lanky nor short and stocky. He was slightly taller than medium height. He had broad shoulders and a broad high chest. He was strongly built; his chest and stomach were flat and firm. No part of his flesh was loose. On his back, between his shoulders, was the Seal of Prophethood. His bones were heavy and his wrists were long. His thighs were lean. His complexion was white tinged with reddishness, like a flower. His skin was soft. When he took his shirt off of his shoulders, the color of his body was like cast silver. Fine

hair covered the line from mid-chest to navel. He had no hair on his chest, but his arms and shoulders were hairy.

He had a large head and a round face. He had large black eyes, the lids of which seemed to be outlined, and he had long lashes. The whites of his eyes were slightly pink. He had wonderful eyesight. He could see in the dark as well as he could see in daytime.

He had a high forehead and thick eyebrows separated in the center, where there was a visible vein. It used to swell when he got angry, and his temples would turn red.

His hair was jet black, with about twenty white hairs. It was neither curly nor straight, but moderately wavy. He braided his hair. When he let it loose, its length would not pass his earlobes. He would part it in the middle.

He had long sideburns and a thick beard and moustache, which he shaped by clipping and thinning it, keeping his moustache above his lips. He would wash his beard often, and perfume it with musk. He used often to gently hold his beard when he was sad and pensive.

His face was not plump, his cheeks were not round. He had a straight nose and a rather large mouth. His neck was like a column of silver. His teeth were perfectly white and even, with a slight space between them. When he smiled delicately, they shone like pearls, and one could see his eyeteeth. When he laughed he used to put his hand in front of his mouth.

When he was happy, his face shone like the moon, and when he spoke, it seemed as if a light emanated from between his teeth. He had big but beautiful hands and feet. The palms of his hands and the soles of his feet were firmly padded. He had no hair on his feet. When he

washed them, the water didn't stay on them.

He walked with a firm gait, slightly leaning forward as if he were holding a staff, and without any evident effort, as if striding downhill. He walked very fast. People would run behind him, and could not keep pace with him. When people who were weak were his companions, he slowed down or made them ride animals of burden and let them follow behind, and he prayed for them.

He did not look to the side, and never turned to look behind him. Even when his robe would get caught in a bush he would not turn and look. Others who saw it would come and free it. He insisted that his companions walk in front of him rather than behind him. His face was the most beautiful of human faces. His form was the most beautiful to be found among men; so was his character.

His manner. He was the most generous, the most valorous, the gentlest. He cast his eyes down more often than up, and appeared shyer than a well-sheltered young girl. When someone came to him with a happy face, he would take his hand.

When gifts were brought to him, he would ask if they were alms or gifts. He would accept the gifts and decline the alms. Yet the gifts did not stay in his hand or his house for very long. He would give them away.

He used to take off his shoes when he sat down, and bend and gather the skirt of his robe. He would always sit on the floor with his knees pulled up to his chest.

He would stay silent for long periods and laugh little, yet he had a sense of humor and liked to see others smile. When he met with his people he would first give them the greeting of peace and blessings and then embrace them. Caressing them, he would pray for them.

When he was with other people he would not leave their company until they left, and when he took someone's hand, he wouldn't withdraw his hand until the other person released it. When someone whispered into his ear something that he did not want others to hear, he would not pull his face away until the other did.

He was very compassionate and loving, especially to women and children. When he promised something to someone, he would fulfill his promise without fail at the first opportunity.

When he sat with his people, they sat around him in a circle, and in love and fascination they would be so quiet and still that if a bird had sat on their heads, it would not have flown away.

As he spoke, he often lifted his eyes to the heavens. When something that greatly pleased him was announced to him, he would immediately prostrate as a gesture of thankfulness to Allah, and his face would shine like the full moon. When he began speaking he would always smile.

In all his relationships he never caused two people to be angry at each other or to have to defend themselves. Whenever he was asked for something, he would give it if he had it. If he did not have it, he would not refuse, but would not respond. He never said no. When he was asked to do something, if it was possible he would say yes. If it was not possible, he would keep silent. He did not approach nor listen to people from whom he expected to hear bad talk, and he did not accept people's talking against each other.

He spoke very clearly, separating each word, so that one could easily count each word if one cared to.

When he spoke publicly he would repeat each sentence three times to make sure that it was well understood, but he would not repeat it again.

He did not like people who were loud and rude. He preferred people who spoke softly. He also did not like people who asked too many questions.

He smelled beautiful. From his perfume, which would precede him, people knew that he was coming. Since his perfume lingered, people would know when he had been in a place.

His displeasure. When he knew of something bad someone had done, he wouldn't give the person away by mentioning his name, saying "Why is so-and-so doing this?" Instead he would say, "Why do people do this?"

When he was not pleased it became evident on his face. He would lift his face to the heavens and pray *subhân Allâh il-'Azîm. Yâ Hâyyu yâ Qayyûmu bi-rahmatika astaghîthu*, (God the Majestic is exalted beyond this. O Living and Ever-Transcendent One, by Your mercy: I seek help.)

He was terrifying to the enemies of Islam.

What he hated most was lying. Even in his own household, if someone told the slightest untruth, he would not speak with that person until he or she repented.

When he was angered his temples would become flushed and the vein between his eyebrows would swell, and he would sweat. To appease his wrath he would sit if he had been standing, lie down if he had been sitting, get up and make two cycles of prayer, and his anger would pass.

When, rarely, he was really wrathful, no one would

dare to come close to him except his son-in-law, Hadrat 'Ali (may Allah dignify his countenance). Yet to the worst of his people he appeared loving and gentle in his words and his being, and so gained their hearts.

When he did not see one of his people for three days, he would ask after that person, and if absent people could not come, he would go to them. When he did not know the name of one of his people he would address him as "O son of Allah's servant." When he would take someone's hand to say farewell, he would not withdraw his hand before the other withdrew his, and he would pray, "I entrust you to Allah's care, you and your faith and your trust and your deeds and your end." When he was about to leave a gathering, he would say *astaghfirullâh* (I seek God's forgiveness) aloud twenty times, and lift himself up, supporting himself with one arm.

His dressing. Whatever he did, he did well.

He liked to wear a simple robe, the skirt of which was down to his heels, and the sleeves down to his fingers. He would gather his robe so that it hung in front, but lifted it behind when he walked so that it would not drag.

He washed and mended his own clothes.

He would cover his head and most of his face. He would wear a white cap, and sometimes wrap a turban around it so that the end of the turban would hang down his neck between his shoulders.

He was very careful of the cloth that was used in his robes. If it contained silk, he would discard it. He liked wool. He had a woolen robe that he wore on Fridays and holy days. The robe he liked most was made from colored Yemeni cloth. The colors he liked best were green and yellow.

When he had a new dress made, he would give it a name and wear it on Fridays. When he wore anything new, he would praise Allah and make two cycles of prayer in thankfulness, and immediately give his old dress to a poor person.

When groups of foreigners came to visit him, he would wear his best clothes, and ask his companions to do the same.

He wore treated leather sandals with a thong between the toes, which he liked to be the size of his feet, not larger. He wore silver rings on both his right and left hand, and interchanged them. Sometimes they would have a carnelian set in them.

When he dressed and washed and combed himself, in fact in all his doings, he liked to start from the right. When he put on his sandals and robe he would dress his right foot and right arm first. In taking them off, he would remove the left foot and left arm first.

He disliked bad smells.

He bathed on Fridays with five buckets of water. Sometimes he and one of his wives would share the same tub and the same water. He used depilatory every month on the genital area, each time washing it thrice, and then would depilate his armpits. He would cut his fingernails every two weeks. He fumigated himself with incense. He liked to use the *miswak*, a stick of wood beaten into fibers at one end, as a toothbrush. He carried it with him, and used it to clean his teeth very often. He wouldn't enter the houses of his wives, nor go to bed, without brushing his teeth.

He used to sweat a lot, but his sweat smelled of roses. He would perfume and oil his hair and beard with

musk. When someone offered him perfume he would never refuse, and would apply it. Sometimes he would go into his wives' rooms and look for perfume.

When he used perfume he poured it into his left hand and first applied it to his brow, then around his eyes, then to his head. He liked best the smell of the balsam flower.

His eating and drinking. He liked to drink cool and sweet drinks, and among these he liked best water sweetened with honey. He also liked milk. When he drank he would breathe before swallowing, and say *bismi Llâh ir-Rahmân ir-Rahîm* (In the Name of Allah, the Beneficent, the Compassionate). After each swallow he would say *al-hamdu li-Llâh* (Praise is due to Allah). He would take only two or three swallows in this way.

He had a glass cup from which he drank. He liked to drink water from its source. Sometimes he would send people to particular springs, wells, and fountains where there was good water, and he would pray for the people who brought the water to him. He would drink *Zamzam* water each time he went to Mecca; he would carry it himself or ask his people to bring it to him.

He liked to sit and watch running water and greenery.

He kept his water in covered containers.

He ate little, and if he ate in the evening he wouldn't eat in the morning. He ate only when he was hungry, and stopped eating before he was full.

He fasted often. In addition to the month of Ramadan, the month in which he fasted the most was Sha'ban. The ninth of Dhul-Hijjah, the day of 'Ashurah, the first three days and the first Monday of each month he

passed fasting. It was rare if he did not fast on Fridays.

Sometimes to appease his hunger pangs he would tie a flat stone against his stomach. Sometimes he would fast for days without breaking the fast, but he would forbid others to do that.

He never kept anything for tomorrow. Sometimes neither he nor his family had anything to eat for days. They often ate barley bread.

When he broke his fast at sunset, he would first eat a date or two or drink water before he made his sunset prayer.

When he ate, he sat on the floor and set his food on the floor; he never leaned on anything while he ate. He washed his hands well before and after eating. He started the meal by saying *bismiLlâhi* (in the name of God). He ate with the three fingers of his right hand. He ate what was on his side of the plate; he never reached for a morsel in the middle of the plate, and did not approve when other people who ate with him from the same plate did it. He did not start eating a warm dish until it cooled. In fact, he did not like warm dishes. He said, "Eat cold food, because it has the blessing of abundance. If you are heedful you will see how much more you must eat when you eat warm food..."

He never blew on his food to cool it, nor did he blow into his cup when he drank. He liked to break his fast with fresh dates or something fire had not touched.

He liked dates: he liked to hold them in his hands attached to their branches in bunches and eat them one by one. He ate them with bread, with watermelon, with cucumber, with cream, and he would say, "What a blessed fruit!" Even when there was a worm in a date, he wouldn't

throw it away; he would clean the worm out and eat the date. He started his meals with dates and finished them with dates.

He liked sweet things. He liked honey, and *halwa* (a sweet made with cereals, sesame oil, and syrup), and raisins.

He ate meat. The meat he preferred was the front part of the sheep, especially the shanks of the front legs. He disliked eating the internal organs of the animal. He refused to eat the kidneys, although he did not forbid others to eat them.

Among vegetables he liked squash and cucumbers. He disliked onions, garlic, leeks and such things as leave a smell on the breath, for he spoke with angels, and did not like to offend other people in congregations.

He accepted all invitations to dinner, even from a slave, where he may have eaten stale animal fat with old barley bread. He ate everything that was offered to him if he was hungry. He started eating only after others started. After each meal he said *al-hamdu li-Llâh* (praise is due to Allah), and prayed for his host and the ones who had shared the meal.

His sleeping. He went to bed after the night prayer, awoke in the middle of the night to pray, and slept again until before the morning prayer. He liked to take an afternoon nap. His eyes slept but his heart did not sleep.

His bed was a piece of felt. Sometimes he used a straw mat thrown on the hard floor, which marked his blessed side when he lay upon it. The mat was not bigger than the size of a grave.

Before he went to bed, he would always recite

Surah Kafirun and one or more of the following: *Surah Mulk*, *Surah Sajdah*, *Surah Bani Isra'il*, and *Surah Zumar*. He would not go to bed without taking an ablution and cleaning his teeth. He kept his *miswak* (toothbrush stick) next to his bed and would use it when he woke up.

He slept with his head turned in the direction of the Ka'bah. He slept on his right side and used his right hand as a pillow, placing his palm under his cheek. Before he fell asleep, he would pray:

> O my Sustainer, I live with Your name; I die with Your name. (Bukhari)

He then he would repeat three times:

> On the day of Resurrection, save me from Your wrath. (Bukhari)

He breathed heavily when he slept.

His family relations. He loved and cherished his wives. Whether they were young or old, beautiful or less beautiful, he treated them equally. When he got married or performed a wedding ceremony, he distributed dates to the wedding guests. He liked to give gifts, and advised his people to do the same. He would say that giving gifts brought people together.

He smiled when he spoke, and showed care and compassion to the members of his household. He did not touch even the hand of a woman from outside his family. He would talk to, amuse, and play with his wives. He would show them affection, kiss and caress them even when he was fasting. He did not consider his ablution lost as a result, and would make his prayers without renewing

his ablution.

He divided his time equally among his wives. He was able to visit all of them in a day or a night and satisfy them all. He would send word to the wife whom he intended to visit.

He had a yellow bed sheet, dyed with saffron, which was always kept proper and clean. He took this with him to sleep on with his wives. The wife with whom he spent the night would wash and fold it for him. He would take ablution and say *bismi Llâh* (in the name of God), when he came close to his wives; he asked them to recite *subhân Allâh* (God is exalted above everything), *al-hamdu li-Llâh* (praise is due to God), and *Allâhu akbar* (God is greater) thirty-three times each. When they made love, they were careful to keep their sexual parts chastely covered. During intercourse he usually stood on his knees. They took a total ablution immediately afterwards; rarely, in dire conditions of cold and fatigue, he delayed ablution and slept until before prayer time. He would not sleep with his wives when they had their periods, but he would still show them physical affection.

He helped with the household chores. He cleaned, washed, mended, and milked the sheep. No work was beneath his dignity. He took his wives out, and brought them and his children to special holiday prayers. When he traveled or left for battle, he would not choose one of his wives to accompany him; rather he would let those who wished to go draw lots to decide who would accompany him.

When his wives became ill, he took care of them and cooked soup for them saying, "Drink! This will cleanse the pain and sadness in the heart of the sick as

water cleanses the dirt of a person's body."

He would pray for them when they were ill, reciting *Surah Falaq* and *Surah Nas* three times. When one of his wives was sick with an infectious disease, especially of the eye, he would not go close to her, fearing to infect others.

When his wives wanted something, he never said no, but brought them what they wanted as soon as he could. If he was worried about forgetting it, he would tie a string to his little finger or to his ring. He would pray for his wives and sacrifice sheep for them. When they were annoyed, he would be gentle with them. Once when Hadrat 'A'ishah (may Allah be pleased with her) was annoyed, he gently caressed the tip of her nose and called her "my little 'A'ishah," and asked her to pray so that her anger would subside.

He was wonderful with children. He saluted them like grown-ups, talked to them, caressed their heads, and hugged them. He would stand up, the gesture of respect, when his daughter Hadrat Fatimah (may Allah be pleased with her) came to see him, and he would kiss the top of her head. He always wanted children around him during prayer time in the mosque. His grandchildren would climb on his back while he prayed and he did not mind. He loved all of his people, but he loved the very young and the very old most of all.

His possessions. He possessed little, did not keep things long, and gave them away. He liked to give names to his belongings. He had a mirror he called *Mudillah* (Misleader), and a pair of scissors he called *Jami'* (Uniter). He had a water pitcher called *Mamshuq* (Thin and Tall) and a sleeping mat called *Quzz* (Shunner of Impurity). He

had a glass cup and two *kohl* containers. He used to put *kohl* on his eyelids every evening three times from each container. He had a wooden perfume bottle. He always had one new robe, which he wore on Fridays. He had one towel. He had a heavy iron basin that it took four people to lift, called *'Unarah* (Well built), and an iron cooking pot with four rings as handles.

He kept a maid named Hadirah. When he addressed her, he would ask her "What would you like?" He never complained about the service of the ones who served him.

He had a donkey named *Ya'fur* (Gazelle) that he often rode without a saddle. He had two horses, a roan named *Murtajaz* (Spontaneous) and a black named *Sakb* (Swift). He had a mule, *Duldul* (Vacillating) and a she-camel, *Kaswah* (Split ears). He loved and cared for his animals. When he left this world, *Kaswah* ran away into the desert. Every night she would come to the mosque looking for him, crying and hitting her head on the stone steps. One night she killed herself by hitting her head on the stone walls of the mosque.

He had a sword called *Dhul-Fiqar* (Double-pointed) with a decorated silver handle with a silver ring. He had a bow called *Dhus-Sadad* (Mark-hitter) and a quiver for his arrows called *Dhut-Tamam* (Always full) He had a short spear called *Nab'ah* (Arrowwood) and a shield called *Zaqan* (the Beard).

His devotions. He had two *muezzins* who called the prayer five times a day, Hadrat Bilal and Ibn Maktum, who was blind.

What he liked best in this world was *salât*, the ritual prayer. He made his prayers seeing his Lord. That is

why he asked his people to do their prayers as they saw him do them, not as he did them. It would have been impossible for anyone to pray as he did. The people whom he liked most were the people who were constant in their devotion. When he led the prayer, he made it short and easy. When he prayed alone, he made it long. He would stand at prayer all night until his blessed feet were swollen.

When the weather was cold, he prayed early. In the heat of the summer, he delayed his prayers. When he sent someone to a place as governor or *imam*, he would warn them:

> Speak not long. Long talk has the effect of a sorcerer's spell. Make your preaching short and make things easy for people, not difficult. Give them good tidings, not threats of punishment.
>
> (Bukhari)

He performed his ablution before every prayer. When he made ablution he would try to conserve water. He would put aside a little and sprinkle it on the place where he would put his head in prostration. When he washed his hands, he would move his rings so that water got under them. When he washed his lower arms up to the elbows, he rubbed well up above them. He would wash and rub his earlobes and then take a handful of water, put it under his chin, rub his beard well and comb it with his fingers. When he washed his feet, he rubbed between his toes with his little finger. He liked to dry his hands and arms after ablution by air and rubbing, rather than by drying them with a towel. After the ablution was complet-

ed he used to make two cycles of private prayer before he did his prayers in congregation. He did not permit anyone to assist him when he performed his ablution. He would not let them pour water or even hand him a towel. Neither did he like to ask people to serve him.

When he prayed, his color would change: sometimes he would grow pale, sometimes he would flush. At the time of the morning prayer, the maids of the people of Medina would come to the mosque with water pitchers: he would dip his fingers in the pitchers and bless them. After finishing the morning prayer, he would sit and offer private prayers with his face turned toward the Ka'bah until sunrise. Then he would turn to the congregation and say:

> If anyone is sick, let me go and visit him. If anyone is dead, let me assist at his funeral. If anyone has dreamed, let him come and tell me his dream.

When he stood up to pray, he would raise his hands, open his fingers with palms facing forward and say *Allâhu akbar* (God is greater). Then he would lower his hands and hold his left hand with his right hand. When he bent from the waist in prayer, he would place his hands with open fingers right above his knees; his back would be so straight that if you poured water on it, it would remain there and not run off.

Nothing prevented him from praying, nor from doing so at the proper time. When he traveled, however, he would make the *salât* of noon and afternoon together at the time of afternoon prayer, and he made the evening and night *salât* together at the time of night prayer. In fact

he was in constant prayer, for he never forgot Allah, but remembered Him at each breath.

He liked to pray in gardens and open spaces. He usually prayed on a treated sheepskin or a straw mat. He usually took off his shoes when he prayed, but sometimes he kept them on. He would make extra prayers between the afternoon and evening times, but forbade others to do so. He would do two cycles of private prayer before the noon congregational prayer and two cycles afterwards, two cycles before afternoon prayer, two cycles after evening prayer, and two cycles after night prayer.

Sometimes during the prayer it would appear that he was looking around him out of the corners of his eyes. Indeed he sometimes saw what was happening behind him as if it were in front of him. When he led prayers, men stood in rows behind him; behind them stood the children, and behind the children stood the women.

Sometimes he remained so long in prostration that he momentarily fell asleep from fatigue. He would get up and continue his prayers. Although sleep breaks an ablution, his eyes slept, but his heart did not sleep.

He kept the fingers of his hands spread apart when he raised them at the beginning of the *salât*, and when he placed them on his knees, when he bent from the waist, and when he sat on his knees, but he held them tightly together when he pressed them on the floor next to his face during prostration. He raised his elbows so high so that one could see the white of his armpits.

At the end of the formal prayers, during his private supplications, he prayed first for himself, and then for those who were in urgent need. When he prayed for

someone, his prayer affected not only that person, but his family, children, and grandchildren as well. When he made his supplications, he opened his hands with palms facing his face; sometimes he raised them high toward the heavens. When he finished supplicating, he wiped his palms over his face.

On Friday, when he got up to preach at congregational prayers, he greeted people near him. When he climbed the pulpit he turned his face to the congregation and saluted them. When he preached, he leaned over his staff. His face flushed, his eyes reddened, he raised his voice. He appeared wrathful, as if he were warning about imminent danger from an army, or as if he were ordering an army to attack the enemy. He would say, "Your night has turned into day!" When he spoke to his warriors during battle, he leaned over his sword.

When revelations came to him, he would bow his head low, as if a heavy load were on his neck. He would appear crushed. Once he received a revelation while mounted on a camel: the knees of the camel gave out. Even when it was cold, drops of sweat like pearls would roll down his forehead. The color of his face would change; a strange sound like the buzzing of many bees would emanate from around his face. He would have terrible headaches. They would put henna on his head to alleviate the pain.

His Passing

He left this world at the age of sixty-three, in the city of Medina, to which he had migrated ten years earlier. His last words were *jalâlu rabbîr-rafî'. Faqad ballaght* (The

sublime majesty of my Lord! For I have fulfilled my mission) and then he gave up his blessed soul.

His last advice to us was:

> Do not ever abandon prayer. Do not ever abandon prayer. Do not ever abandon prayer. And fear Allah in your treatment of those under your control.

♦

May the true and intended meaning of these words find its place in your hearts. May they paint an image in your hearts' eye that is of the best shape and form imaginable. May you feel as close to that image as a child to the most beneficent of fathers.

Yet this intimacy should not make us suppose that he is like us. Is a chip of stone the same as a diamond, even though they are both rocks? Are the sun and a candle the same because they both shed light?

May we see his real shape in this life, when our souls become light and soar to the heavens in our dreams. In following his path, in imitating his character, may we be worthy to gather under his banner on the Day of Judgment. May we receive the intercession of the one whom Allah sent as His mercy upon the universe. May we be blessed to love him and Allah more than everything else. May we find Allah's pleasure and grace and enter Paradise.

All blessings and salutations of Allah be upon His beloved Prophet Muhammad whose soul He has created from the divine light of His essence, whom He has made a mirror of His beautiful attributes, and whom He has sent

as His mercy. And peace and blessings be upon the members of his household, his family and descendants, and his companions and helpers, and the saints of all times who carry his light.

"To withhold knowledge from others is sinful."

"Say 'I believe in God' then be upright."

THE NAMES OF THE PROPHET

O ALLAH, for as long as day turns to night and night recedes into day, for as long as the ages succeed one another, as day and night unceasingly follow upon each other and as the glowing stars remain suspended in the firmament, we beg that You bestow Your grace and favors upon our Master Muhammad and that You transmit unto his blessed soul and unto the souls of the people of his house our greetings and our respect, and that You bestow upon him Your peace and blessings in great abundance.

So may Allah bestow His peace and blessings upon our Master Muhammad and upon all the prophets and messengers; upon the saints and the righteous servants; upon the angels and upon those who reside by the Throne of Grace; and upon the obedient and vigilant servants among the people of the earth and those of the skies. And may Allah Most High be pleased with His Prophet and with all His companions and people. *Âmin.*

Muhammad, peace and blessings be upon him, is the one who is

> *sent as a mercy upon the universe*
>
> (Surah Anbiya', 107)

The light of his soul was the first creation to issue from the Light of Allah, and everything else is created from his light. He said, "O Jabir, the first creation that Allah created is the soul of your prophet." When he was

asked at what point he became a prophet, he answered, "I was a prophet when Adam was between water and clay." He said, "Whoever sees me sees the truth."

Allah says:

> *And whoever obeys Allah and His Messenger,*
> *He will cause him to enter gardens wherein*
> *rivers flow.*
>
> (Surah Fath, 17)

And he has said, "As long as you do not love me more than anything else you have, your faith is not complete." For Allah says:

> *Certainly a Messenger has come to you from*
> *amongst yourselves; grievous to him is your*
> *falling into distress; most solicitous for you; to*
> *the believers he is merciful.*
>
> (Surah Tawbah, 128)

He upon whom Allah has bestowed

> *... a tremendous nature*
>
> (Surah Qalam, 4)

is sent to teach us to be noble in behavior, morals, and character. "Whoever prays to Allah to bestow upon His Messenger His peace and blessings, receives Allah's blessings tenfold, and may hope for the intercession of His Prophet on the Day of Judgment, and to enter Paradise."

We are presenting 201 beautiful names of our beloved Prophet as mentioned in the *Dalâ'il al-Khayrat* (1533 CE) of Shaykh 'Imran az-Zannati, may his soul be sanctified. Allah praises His Prophet with most of these names in the Holy Qur'an, and announces his coming by

certain names in the other Holy Books: the Torah, the Zabur (Psalms of David), and the Gospel. They also appear in the Hadith, or traditions of the Prophet.

Shaykh Ibn al-Faris reports from Hadrat Ibn al-'Arabi that he had counted 2,020 beautiful attributes of our Prophet. Imam al-Kastalani, the author of the interpretation of the great hadith collection *Bukhari al-Sharif*, has counted 1,000 beautiful names.

May the ones who read the beautiful names of the Beloved of Allah contemplate the meaning, properties, and effects of these names and feel the love, the respect, and the consideration with which we hope their hearts will be inspired. We must realize that to love is not within our will, but within the greater will of Allah. He is the one who inspires the heart with love. By ourselves we cannot love Allah and His Prophet; by ourselves a man cannot even love a woman, or a woman, a man. In Islam it is unlawful for a man to insist that his wife love him or for a wife to insist upon the affection of her husband, for that is considered equivalent to forcing someone to lie. As a person cannot be forced to love, and we cannot force ourselves to love someone, how then should we understand the hadith, "If you do not love me more than anything else you have, your faith is not complete?" First comes the wish to love him, which can only be obtained through knowing him, through knowing his beautiful names, through finding a trace of these attributes in our own selves, through praying for him and for his blessings, through following his path and his example. Then, if Allah wills, you will be blessed with His love, and in return, you will love Him and find Paradise in this world and in the Hereafter.

His being was of light; he had no shadow. His beautiful face shone like the sun and radiated light around him. At night people saw by this light. It is written in the Holy Qur'an that in the darkness of the Day of Judgment the light of faith of the believers will illuminate the space around them, and the hypocrites, envious, will come close to them to profit from this light.

Allah, addressing His Beloved, whose name is written with His upon the firmament as *Lâ ilâha ill' Allâh, Muhammad rasulu Llâh* (There is no god worthy of worship except Allah, and Muhammad is His Messenger) says: "If it were not for you, I would not have created the creation." Therefore the greatest gift bestowed by Allah upon the universe is His Beloved. He says in the Holy Qur'an:

> *And if you count Allah's favors, you will not be able to number them.*
>
> (Surah Ibrahim, 34)

Thus if we try to count the beautiful attributes of our beloved Prophet, the best of Allah's favors, we will be unable to number them.

1. ***Muhammad*** The most praised one.

He is praised upon earth and in the heavens, from the beginning to the end, by men and *jinn* and angels, rocks and trees and animals, by prophets before him since Adam, by saints until Doomsday. As all of this cannot give him due praise, we beg Allah to praise him. He is the only one who truly knows the value and the mystery of His Muhammad, peace and blessings be upon him, and He is the only one who can truly praise him.

2. ***Ahmad*** The most praiseworthy of those who praise Allah.

This is the celestial name of the Prophet. Allah, the Ever-Existing, the All-Powerful, created a sacred light from His divine light 360,000 years before He created the rest of creation. That light upon light praised Allah before and during the creation of heaven and the heavenly and earth and the earthly. The inhabitants of the heavens named that light Ahmad. As his praise of Allah is greater than the praise of all that is created, he is called *ahmad al-hamidin* (the greatest of givers of praise).

Ahmad is the name by which he is mentioned in the Gospel.

> *And when Jesus son of Mary said, "O Children of Israel, surely I am the Messenger of Allah to you, verifying that which is before me of the Torah and giving good news of a Messenger who will come after me, his name being Ahmad..."*
>
> (Surah Saff, 6)

> In the Bible, Jesus, peace be upon him, says:
> I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you unto all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me. (John 14:17)

That Spirit of Truth who speaks only Allah's words is Ahmad.

3. ***Hamîd*** The only one who is given the ability to praise and give thanks to Allah.

He is the one who will praise Allah on the Day of Judgment, just as he praised Allah as the first created light. On that Day he will put his blessed face on the ground in prostration, praise the Lord, and beg mercy for us. *Hamîd* says, On that day my Lord will enable me to praise Him as I never did before, and I will praise Him more than I ever did before. Then He will tell me, "Lift your head, My Beloved. I promised that

> *I will give to thee so that thou wilt be well pleased.*
>
> (Surah Duha, 5)

and I accept your intercession for your people until you are satisfied. Your praises are accepted, your intercession is accepted."

4. ***Mahmûd*** The praised one.

He is praised by all who are raised on the Day of Judgment, for he will be the only one who will intercede for the faithful and whose intercession will be valid. He is the one who has been raised to the station of great glory—*al-maqâm al-mahmûd*. Allah asked His Beloved:

> *During a part of the night keep awake and pray, beyond what is incumbent on thee. Maybe thy Lord will raise thee to maqâman mahmûdan (a station of glory).*
>
> (Surah Bani Isra'il, 79)

Mahmûd is the name with which he is mentioned in the Psalms of David.

5. *Âhid* The only one who will protect his people from Hellfire.

On the day when sinners will be thrown into Hellfire, Allah will address *Âhid* and say, "O My Beloved, these are the ones who have denied Us and revolted against Us because they have denied you, disobeyed you, and not followed you. You can use the Hellfire as you wish upon them. And these are the ones who said they believed in and obeyed you, but succumbed to the temptation of the accursed Devil and the desires of their flesh, and sinned. You can use My Hellfire upon them or free them." He is the key that locks the seven doors of Hell, he is the key that opens the eight doors of Paradise; he is the mercy of Allah upon the universe.

When Allah willed to take His Beloved to Himself, He sent the angel Gabriel, peace be upon him, who said, "Allah Most High asks you: When He takes your soul, where in His Paradise do you wish your body to rest?"

At this the heavens, in great pride and joy, declared, "The suns are within us, the moons and the stars are within us, the Throne and Canopy and the Celestial Ka'bah in the seventh heaven and Paradise are within us, and Muhammad will be within us!"

The Mercy Upon the Universe asked, "O my brother Gabriel, where will my people be buried?"

Gabriel answered, "Surely under this earth, O Messenger of Allah."

The Beloved of Allah said, "In that case, I ask to be buried here with them, so that I will be with them when we are raised."

Then this world with joy declared, "O heavens!

The suns the moons, the stars, the Throne, the Ka'bah of the seventh heaven, and Paradise may be within you, but the Beloved of Allah is within me!"

6. ***Wâhid*** The unique one.

He is unique among men. He has come among us as a human being like ourselves, most beautiful in form and character, the gentlest, the highest in knowledge and wisdom. But his uniqueness is in the station bestowed upon him by the Creator. As Allah imbued Adam with the knowledge of all the Names, so He gave the Last of the Prophets the knowledge of all the Names, all the Attributes, and the Essence. These he had received at the first creation of his light. He saw them with his own eyes upon his Ascension. He saw even his Lord, who is free of all dimensions.

7. ***Mâhî*** The annihilator of the darkness of faithless and heedlessness.

He is the one who came to a world immersed in darkness, filled with tyranny, idolatry, denial, depravity, and disorder. He was sent as the mercy of the Creator upon the whole universe, and with the light of his message the tyranny turned into peace, the darkness into light, denial into faith, depravity into purity, and disorder into harmony. With his teaching, the darkness and depravity were annihilated and the world was enlightened with the light of faith, knowledge, and wisdom. The sins and revolts of the believers disappeared with the love, respect, and obedience that he inspired for Allah and for himself, and the love and care which he inspired in human beings for one another.

8. ***Hâshir*** The gatherer, the unifier, under whom all will reassemble here and on the Day of Judgment.

He is the one who foretold that all people—who are all created Muslims, submissive to Allah, but then with their worldly environment assume false identities—will soon realize and gather under one God and the final message brought by His Messenger. On the Day of Judgment, also, all believers will gather around him under the shade of his banner of grace, hoping for his intercession.

9. ***'Âqib*** The successor of all the prophets; the final prophet.

Allah says:

> *Muhammad...is the Messenger of Allah and the Seal of the prophets...*
>
> (Surah Ahzab, 40)

No other Messenger will come after him until Doomsday, as his message will stay intact and unchanged until the end of time. He is called *'Aqib* because the totality of good character, morals, and deeds is complete within him. Neither the degree of perfection of other human beings nor their closeness to their Creator can ever surpass his.

This name will be remembered and mentioned by the inhabitants of Hell, as the sinners among his followers will be thrown into Hell, and after their punishment, their state will be made known to him. Then he will intercede and beg for mercy for them. When he does so, that place in Hell where the Muslims met their temporary punishment will lose its fire and be closed.

10. ***Tâ Hâ*** The pure purifier and the guide to true faith.

Ta Ha is the name of a chapter of the Holy Qur'an and one of the Names of Allah. Allah honors His Beloved Prophet by some of His own names and attributes.

The ones who know say that the letters "T" and "A" of Ta stand for *Tahir*, the pure and purified. The letter "H" and "A" of Ha stand for *Hadi*, the guide. He is the pure one who has helped purify humanity from faithlessness, sin, and error, and who has led us from heedlessness and ignorance into the straight path to the truth.

"T" also stands for *tuba* of *tûba li-man hudiya bihi* (blessings upon those who have been guided by him), while "H" stands for *Hâdî*, (the guide). Good tidings to those who have found the true path to Allah's pleasure and Paradise through believing in, loving, and obeying the Messenger of Allah.

In the system that assigns numerical values to Arabic letters, "T" equals 9 and "H" equals 5, totaling 14, the number of the day of the lunar cycle when the moon is full. This indicates that his light is like the full moon, eliminating the darkness of unconsciousness, faithlessness, and ignorance.

11. ***Yâ Sîn*** The Perfect Man, who is master of all humanity.

Yâ Sîn is the name of a chapter in the Qur'an that is considered to be the heart of the Holy Book. It is also one of the Names of Allah. It is said that the letters "Y" and "S" stand for *yâ insân* (O Human Being), the best of all human beings, past, present, and future. It also means the master of all humanity. Allah has given him a name from among His own Names because the truth of Muhammad ,

peace and blessings be upon him, can be truly known to Him alone.

12. ***Tâhir*** Pure and clean.

He is not only cleansed from moral and spiritual stains but also from material dirt. He is clean in this world and in the other—in his faith, in his worship, in everything he did, in everything he said. His breath, his spittle, his blood were pure. At the battle of Uhud, when his blessed cheek was wounded, Malik ibn Sinan (may Allah be pleased with him), one of the Companions, pressed his mouth to the wound and swallowed the blood. The Prophet did not stop him from doing this, but said, "O Malik, that blood you swallowed will bring you health in this world, and will protect you against Hellfire in the Hereafter."

13. ***Mutahhar*** The one who is rendered pure by Allah.

As *Mutahhar*, he purifies those who follow him from disbelief, sin, the dirt of the world and the desires of the flesh. He polishes them with the light of Allah's unity and perfumes them with the love of their Lord and their Prophet. On the Day of Judgment he will cleanse us of all the afflictions of this world and the Hereafter, and save us from purification by Hellfire.

14. ***Tayyib*** The pleasant and beautifully fragrant one.

His blessed body smelled more beautiful than the pink roses of May. When he caressed the head of a child or held someone's hand, his fragrance remained for a long time. People knew where he had passed because his fragrance lingered in the air. His wives put his perspiration

upon themselves as the best of perfumes.

15. *Sayyîd* The Prince of the Universe, the highest of the prophets.

Many among the wise have interpreted this name in different ways.

"*Sayyîd* is he who is gracious in the opinion of Allah." ('Abdullah ibn 'Abbas)

"*Sayyîd* is he whose worship is complete, who is pious and chaste, who does not take revenge against injustice and tyranny but forgives, who deals gently even with his enemies." (Qatadah)

"*Sayyîd* is he whose state is equal, whether he is pleased or angry." ('Ikrimah)

The Prophet himself has said, "I am the *sayyîd*, master, of all men on the Day of Judgment," as Allah calls Himself

> *mâliki yawm ad-dîn* (I am the Owner, the Judge on the Day of Judgment.)
>
> (Surah Fatihah, 3)

Can you think of the awe and dread of that Day whose judge is Allah, and the grandeur and majesty of the one who is master of all humanity on that day? On that day, when all people are raised, when a thousand feet will stand on one foot, when men are trembling with fear, immersed in their own sweat, brains boiling in their skulls, all hoping for each others' aid, mothers, fathers, priests, popes, saints, even all the prophets thinking of their own salvation, and unable to help. The Beloved of Allah, the Master of the Day of Judgment, will be the only one to turn to for help.

16. ***Rasûl*** The Messenger of Allah.

Allah says:

> *Certainly you have in the Messenger of Allah an excellent example.*
>
> (Surah Ahzab, 26)

17. ***Nabî*** The Prophet who speaks Allah's words.

Allah describes His Prophet Muhammad, saying,

> *O Prophet, surely We have sent thee as a witness and a bearer of good news and a warner. And as an inviter to Allah by His permission, and as a light-giving lamp.*
>
> (Surah Ahzab, 45-46)

18. ***Rasûl ar-rahmah*** The Messenger of the Most Compassionate.

Allah the Merciful, the Forgiver, addresses us through His Messenger:

> *Say: O My servants who have transgressed against their souls, despair not of the mercy of Allah, for Allah forgives all sins. For He is the Oft-Forgiving, Most Merciful.*
>
> (Surah Zumar, 53)

And Allah also says of His Prophet:

> *And We sent thee not but as a mercy upon the universe.*
>
> (Surah Anbiya', 107)

Allah does not punish the sins of the believers, and delays the punishment also of the nonbeliever until his death, for the sake of this Messenger whom He has sent as

His mercy upon the whole of creation.

19. ***Qayyim*** The right and good one who loves and is generous to all people.

He also teaches his followers brotherhood and love for each other, gives to them, and teaches them to give to each other what is needed in this world and in the Hereafter.

20. ***Jâmi'*** The one in whom all knowledge is gathered.

Allah taught Hadrat Adam, peace be upon him, all the words, and the names of all that exists from the beginning to the end, and He taught Hadrat Ibrahim, peace be upon him, all the attributes. In His last prophet He gathered all the knowledge of all the Names, all the attributes, and the Essence. Muhammad, peace and blessings be upon him, not only knew them, but saw them and lived them during his ascension in the Night Journey, when he visited all the heavens, met the souls of all the prophets, saw the hundred levels of eight Paradises and seven hells, and spoke 90,000 words with his Lord.

21. ***Muqtafî*** The last one, who follows and contains all the prophets.

The Last of the Prophets has said:

> The resemblance between me and the other prophets is like a beautiful house which is complete except for a last brick. All who see this marvel at its beauty, but are also shocked by the missing brick. With me, that building of prophethood is completed.

He is the mercy upon the universe. Allah has wished to seal His messages with a Messenger who is His Mercy. Allah has honored the followers of His last prophet by making them the last community, so that their sins and errors are hidden from the previous Messengers. Allah has made their punishment light, His rewards for them greater, and their time of waiting until the Day of Judgment shorter.

22. ***Muqaffî*** The one behind whom are all the other prophets, who follow him and are confirmed in him.

The Blessed Prophet has said:

> Allah Most High has honored me to be at the head of all. No prophet has reached to my level of closeness with Allah. They are all behind me, and they all follow me in all their natural and spiritual actions and merits in this world and in the Hereafter.

23. ***Rasûl al-malâhim*** Messenger to the warriors of truth.

Those who are honored to follow the most merciful, compassionate, and gentlest of prophets are the fiercest warriors against the tyranny of the unfaithful over the faithful. This *jihad* is ordered by Allah and helped by Allah. One of the miracles of Islam is the repeated victory of a handful of Muslim warriors during the short period of 25 years over the then greatest powers of the world, the Sassanids of Persia and the Byzantines.

Within the first 40 years of the Islamic era, the whole of the Arabian Peninsula, Egypt and North Africa,

Persia and Asia Minor, and the Caucasus were in Muslim hands.

That which rendered the believers victorious was Allah's help and their faith in Him. But the Prophet has said that the greater battle is the war with one's own ego and one's own Devil, and the greatest victory is won over one's own faithlessness.

24. ***Rasûl ar-râhah*** The Messenger of appeasement and quietude.

25. ***Kamîl*** The perfect one.

26. ***Iklîl*** The crown of the believers.

27. ***Muddaththir*** The one who shows patience towards those who tyrannize him.

Because he was patient toward those who were hostile, he has been addressed in the Qur'an as:

> *O thou wrapped up [in a mantle]...for thy Lord's cause be patient and constant.*
>
> (Surah Muddaththir, 1,7)

28. ***Muzammil*** The one who wraps himself up in his cloak as he did in the awe of the first revelation.

29. ***Abdullâh*** Allah's ultimate servant.

With this name he received the highest honor, as to be the true servant of Allah is the highest level to which any human being may aspire.

30. ***Habîbullâh*** The Beloved of Allah.

This name is proper only to him.

31. ***Safîyullâh*** The chosen of Allah out of the whole creation.

He was purified, sustained, brought up, and educated by Allah Himself. From him all that is lacking was taken away, and to him all perfection was given.

32. ***Najî'ullâh*** The deliverer who leads to salvation.

33. ***Kalîmullâh*** The one who converses with Allah.

He spoke 90,000 words with Allah in his ascension during the Night Journey.

34. ***Khâtim al-anbiyâ'*** The Seal of the Prophets, with whom all prophethood is fulfilled.

Allah declares:

> *Muhammad...is the apostle of Allah and the seal of the prophets.*
>
> (Surah Ahzab, 40)

35. ***Khâtim ar-rusul*** The Seal of the Messengers.

36. ***Muhyî*** The vivifier of dead hearts with the light of faith.

37. ***Munjî*** The one who delivers from sin.

38. ***Mudhakkir*** The one who reminds us of the Creator and of the Day of Judgment.

39. ***Nâsir*** The helper of humanity, the ally of the righteous.

40. ***Mansûr*** The one made triumphant in this world and in the Hereafter.

He is the one fortified by the assistance of Gabriel and other angels, and by Allah Himself.

41. ***Nabî ar-rahmah*** The prophet who was sent as Allah's mercy upon the universe.

42. ***Nabî at-tawbah*** The prophet of repentance, striving for human welfare.

43. ***Harîs 'alaykum*** The one filled with solicitude for you.

Mentioned in the Qur'an as the one zealous for your salvation. Allah says:

> *It grieves him that ye should perish;*
> *ardently anxious is he over you; to the believers is he most kind and merciful.*
>
> (Surah Tawbah, 128)

44. ***Ma'lûm*** The well known.

45. ***Shâhir*** The celebrated one.

46. ***Shâhid*** The witness.

47. ***Shahîd*** The martyr.

48. ***Mashshûd*** The witnessed.

49. ***Bashîr*** The sender of good news to the believers.

50. ***Mubashshir*** The bringer of good news of blessings and Paradise.

51. ***Nazîr*** The one who calls humanity to virtue with warnings of Allah's wrath.

52. ***Munzir*** The one who warns and dissuades from sin.

53. ***Nûr*** The sacred light.

54. ***Sirâj*** The torch of the right path.
The one illuminated with the light of faith and Islam.

55. ***Misbah*** The lamp that contains the light of faith and Islam which lights the realms of worship, submission, and salvation.

56. ***Hudâ*** The guidance to Truth and Paradise.

57. ***Mahdî*** The rightly guided one, guide to the path of knowledge, obedience, and worship.

58. ***Munîr*** The illuminator of the universe.

59. ***Dâ'î*** The one who calls to faith and Islam.

60. ***Mad'û*** The one who heard and accepted the divine call.

61. ***Mujîb*** The one who accepts prayers.

He brought humanity Allah's ordinances and warned us against sins. He became an example of acting in accordance with divine teaching, and he interceded for the good and the sinner alike.

62. ***Mujâb*** The answered one, the answer to our prayers.

63. ***Hâfî*** The true answerer of all questions.

64. ***'Afû*** The clement.

He is the example of forgiving the wrong done to him; Allah forgives the one who forgives.

65. ***Walî*** The friend of Allah and of all who believe.

66. ***Haqq*** The Truth.

67. ***Qawî*** The powerful.

68. ***Amin*** The trustworthy.

He was called Muhammad *al-amin* (Muhammad the Trustworthy) by the Meccans before he received the divine order to declare his prophethood at the age of 40.

69. ***Ma'mûn*** The one in whom people confide.

70. ***Karîm*** The generous one.

Allah bestows upon him the attribute of one of his beautiful names, the All-Generous One.

71. ***Mukarram*** The ennobled one.

72. ***Makîn*** The authoritative one.

73. ***Matîn*** The firm and consistent one.

74. ***Mubîn*** The distinguisher and the explainer.

75. ***Mu'ammil*** The hopeful one.

76. ***Wasûl*** The uniter.

77. ***Dhû quwwah*** The source of strength.

78. ***Dhû hurmah*** The source of sacredness.

79. ***Dhû makanah*** The source of integrity.

80. ***Dhû'izz*** The source of might.

81. ***Dhû fadl*** The source of virtue.

82. ***Mutâ'*** The one whom the faithful obey.

83. ***Mutî'*** The one who is obedient to Allah.

84. ***Qidâm as-sidq*** The one constantly sincere.

85. ***Rahmah*** Compassion.

86. ***Bushrâ*** Good news.

87. ***Ghawth*** Savior.

88. ***Ghayth*** The benevolent one who brings dead hearts to life just as rain gives life to the earth.

89. ***Ghiyâth*** The helper.

90. ***Ni'matullâh*** The blessing of Allah.

91. ***Hadiyatullâh*** The gift of Allah to the universe.

92. ***'Urwah wuthqâ*** The firm tie that binds humanity to its Creator.

93. ***Sirâtullâh*** The path leading to Allah and the Truth.

94. ***Sirât mustaqîm*** The straight and shortest way leading to Allah.

95. ***Dhikrullâh*** The remembrance of Allah.

96. ***Sayfullâh*** The sword of Allah.

97. ***Hizbullâh*** Allah's partisan, destroyer of the enemies of Allah.

98. ***An-najm al-thaqîb*** The Star whose fire burns Devils.

99. ***Mustafâ*** The divinely elected.

100. ***Mujtabâ*** The chosen one.

101. ***Muntaqâ*** The one chosen for his purity.

102. ***Ummî*** The unlettered one who has no teacher among men, who is divinely taught.

103. ***Mukhtar*** The chosen one who is autonomous.

104. ***Âjir*** The reward of the believers.

105. ***Jabbâr*** The all-compelling one.

106. ***Abul-Qâsim*** The father of Qasim.

107. ***Abu Tâhir*** The father of Tahir.

108. ***Abu Tayyib*** The father of Tayyib.

109. ***Abu Ibrahîm*** The father of Ibrahim.

110. ***Mushaffa'*** The one given the right of intercession.

111. ***Shâfi'*** The intercessor.

112. ***Sâlih*** The righteous.

113. ***Muslih*** The conciliator.

114. ***Muhaymin*** The protector and guardian.

115. ***Sâdiq*** The truthful.

116. ***Musaddaq*** The one proved true by the Truth that comes through him.

117. ***Sidq*** The essence of truthfulness.

118. ***Sayyid al-mursalîn*** The master and best of all Messengers.

119. ***Imâm al-muttaqîn*** The leader of the pious who fear Allah.

120. ***Qâ'id al-ghurri al-muhajjalîn*** Protector and guide of the believers.

121. ***Khalîl ar-Rahmân*** The close friend of the All-Merciful Allah.

122. ***Barr*** The good and beneficent one.

123. ***Mabarr*** The essence of piety and beneficence.

124. ***Wajîh*** The one distinguished from all else.

125. ***Nasîh*** The true counselor.

126. ***Nasîh*** Transformer of men's souls.

127. ***Wakîl*** The faithful trustee.

128. ***Mutawakkil*** The one who puts all his trust in Allah.

129. ***Kafîl*** The guarantor.

130. ***Shafîq*** The compassionate, kind, and benevolent one.

131. ***Muqîm as-sunnah*** The one who holds the ordinances of Allah.

132. ***Muqaddas*** The sanctified one.

133. ***Ruh al-quddûs*** Essence of the divine.

134. ***Ruh al-haqq*** The essence of truth.

135. ***Ruh al-qist*** The essence of justice.

136. ***Kafî*** The one who suffices for the believers.

137. ***Muktafî*** The one sufficient unto himself.

138. ***Baligh*** The one who has arrived at spiritual perfection.

139. ***Muballigh*** The bearer of news.

140. ***Shafî*** The curer of sick hearts.

141. ***Wasîl*** The one who has attained the divine.

142. ***Mawsul*** The one who has been attained.

143. ***Sâbiq*** The one who precedes everything.

144. ***Sâ'iq*** The impelling motive for the faith of the faithful.

145. ***Hâdî*** The guide.

146. ***Muhdî*** The one who gives guidance.

147. ***Muqaddam*** The premise of Islam.

148. ***'Azîz*** The highly esteemed beloved with no equal among men.

149. ***Fadîl*** The one superior in virtue and generosity.

150. ***Mufaddal*** The favored of Allah made superior to all beings.

151. ***Fâtih*** The conqueror of hearts, who opens them to faith and truth.

152. ***Miftah*** The key that opens the doors of Paradise and locks the doors of Hell.

153. ***Miftah ar-rahmah*** The key to Allah's mercy.

154. ***Miftah al-jannah*** The key of Paradise.

155. ***'Alam al-imân*** The symbol of faith that leads one to faith.

156. ***'Alam al-yaqîn*** The symbol of certitude that leads one to certitude.

157. ***Dalîl al-khayrât*** The guide to good deeds.

158. ***Musahhih al-hasanât*** The one who renders the wrong, right and the ugly, beautiful.

159. ***Muqîl al-atharât*** The foreseer and warner of errors.

160. ***Safûh'an az-zallât*** The one who deters errors.

161. ***Sâhib ash-shafâ'ah*** The one endowed with intercession.

162. ***Sâhib al-makân*** The one imbued with the highest degree of morals and character.

163. ***Sâhib al-qidâm*** The one endued with the highest station.

164. ***Makhsûs bil-'izz*** The one to whom all might and honor are proper.

165. ***Makhsûs bil-majd*** The one to whom all that is noble, sublime, and majestic is proper.

166. ***Makhsûs bish-sharaf*** The one to whom all excellence is proper.

167. ***Sâhib al-wasîlah*** The possessor of the means to Allah's mercy.

168. ***Sâhib as-sayf*** The owner of the sword against Allah's enemies.

169. ***Sâhib al-fadîlah*** The source of Allah's grace.

170. ***Sâhib al-izâr*** The owner of the cloak of prophet-

hood who is mentioned by this name in holy books.

171. ***Sâhib al-hujjah*** The possessor of the proof.

172. ***Sâhib as-sultân*** The owner of the sovereignty of kings.

173. ***Sâhib al-ridâ'*** The owner of the woolen cloak.

174. ***Sâhib ad-darajât ar-râfi'ah*** The one endowed with the exalted station.

175. ***Sâhib at-taj*** The crowned one, crowned with the crown of Paradise on the night of his Ascension.

176. ***Sâhib al-mighfar*** The one who wears the helmet of the holy knight.

177. ***Sâhib al-liwâ'*** Holder of the Banner of Praise under which all prophets and believers will gather on the Day of Judgment.

178. ***Sâhib al-mi'râj*** The master of ascension who was brought, during his lifetime, above the seven heavens, to the divine realms close to Allah.

179. ***Sâhib al-qadîb*** The holder of the rod with which he broke the 360 idols around the Ka'bah on the day of the conquest of Mecca.

180. ***Sâhib al-Burâq*** The rider of *Buraq*, the heavenly carrier which brought him from the city of Mecca to

Jerusalem on the night of the Ascension.

181. ***Sâhib al-khatam*** The carrier of the Seal of Prophethood, which was between his shoulder blades.

182. ***Sâhib al-'alâmah*** The one endowed with the distinct signs of prophethood.

183. ***Sâhib al-burhân*** The one endowed with the miracles proving his prophethood.

184. ***Sâhib al-bayân*** The one endowed with the greatest expression of prophethood, which is the Holy Qur'an.

185. ***Fâsih al-lisân*** The one whose speech is rendered most eloquent and effective.

186. ***Mutahhir al-janân*** The source of knowledge, wisdom, and gentleness, whose heart is purified and who purifies hearts.

187. ***Ra'ûf*** The clement one on whom Allah has bestowed His own Name, by which he is mentioned in the Qur'an.

188. ***Rahîm*** The merciful one, upon whom Allah the Most Merciful bestowed His own Name.

189. ***Udhn khayr*** The hearer of good.

190. ***Sahîh al-Islâm*** The truth of Islam which corrects and cancels human distortions of divine truths previously revealed, and reestablishes the true message of Allah.

191. ***Sayyîd al-kawnayn*** The master of all created beings in this world and the Hereafter.

192. ***'Ayn an-na'îm*** The source through which Allah's blessings come in this world and the Hereafter.

193. ***'Ayn al-qurr*** The source of light and splendor.

194. ***Sa'd Allâh*** The joy of Allah who as the first created intelligence, contains the salvation, the victory, peace, and blessing of all creation.

195. ***Sa'd al-khalq*** The joy of all created beings, being the best and the most generous and closest to Allah among them.

196. ***Khâtib al-umâm*** The preacher to humanity.

197. ***'Alam al-hudâ*** The sign of guidance to truth, Allah's pleasure, and Paradise.

198. ***Kâshif al-karb*** The one who lifts the pain, afflictions, and difficulties from humanity.

199. ***Râfi' al-rutab*** The one who raises the levels of those who believe and obey him.

200. ***'Izz al-a'râb*** The glory of the Arabs.

201. ***Sâhib al-faraj*** The source of consolation, who gives bliss and comfort to those who believe in his prophethood and follow his commands.